TO THE RIGHT Honourable and Noble *Ladie, the Ladie* ANNE HARRINGTON, Grace and comfort from GOD the Father, and the Lord IESVS CHRIST, *be multiplyed.*

MADAME,

WHen I had seriously bethought my selfe, in what Doctrine especially to imploy my Ministery, in the place in which the Lord had by so *strong* and *strange a prouidence* setled me: Amongst other things, I was vehemently

inclined to ſtudie *the Cure of the Feare of Death*; both becauſe it may be vſually obſerued, that the moſt men are *in bondage* by reaſon of *theſe feares*; as alſo becauſe I am aſſured, that our *liues* wil become more *ſweet*; yea, and more *holy* too, whē the feare of death is remoued. And the rather was I incited hereunto, becauſe I haue obſerued ſome defect about this point, in the moſt that haue written about Death. I am not ignorant of the cenſure which many may giue of this proiect, as accounting it an impoſſible thing

thing to be effected; but my truſt is, that godly and diſcreet Chriſtians will reſtraine cenſure, when they haue throughly viewed my reaſons.

My vnfained deſire to do ſeruice vnto Gods Church in relieuing ſuch Chriſtians herein, as are not furniſhed with better helpes, hath emboldned me to offer this Treatiſe alſo to the publike view: I haue preſumed in your *Honors* abſēce to thruſt forth this Treatiſe vnder the *protection* of your *Honors* name: and withall, I deſire heartily to teſtifie my thankefulneſſe for the

many fauours ſhewed vnto me, and mine, while your *Honor* was pleaſed to be my Hearer. I ſhould alſo much reioyce, if my teſtimonie (concerning the ſingular *graces* God hath beſtowed vpon you, & the many *good works* in which you haue abounded in the places of your aboad) might adde any thing either vnto your *Honors* praiſes in the Churches of Chriſt, or vnto the eſtabliſhment of the cõfort of your own heart in God, and his Son Ieſus Chriſt.

I haue not made choiſe of your *Honor* in this Dedication, for any ſpeciall fitnes

nes in this Treatiſe for your *Honors* condition, in reſpect of your age, or abſence in a place ſo farre remote: For my earneſt truſt is, that God will adde yet many yeres to your happy life on earth; & beſides, I haue had heretofore occaſion to know how little you were afraid to die when the Lord did ſeeme to ſummon you by ſicknes.

That God, which hath ennobled your hart with heauenly gifts, & ſo made you an Inſtrument of ſo much good & contentment vnto that moſt excellēt Princeſſe with whom you now liue, & towards whom you haue

shewed so much faithfull obseruance, and deareneſſe of affection, & carefulneſſe of attendance: Euen the Father of mercie, and God of all conſolations, increaſe in you all ſpirituall bleſſings, & multiplie the ioy of your heart, and make you ſtill to grow in acceptation, and all well-doing.

Humbly crauing pardon for my boldneſſe herein, I commit your *Honor* to God and to the Word of his Grace, which will build you vp to eternall life: reſting

Your Honors in all humble obseruance,

N. BIFEILD.

Iſleworth, Iuly 14. 1618.

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THE

THE CVRE OF THE FEARE OF DEATH.

CHAP. I.

Shewing the Scope and Parts of this Treatiſe.

THat, which I intend in this Treatiſe, is to ſhew, how a godly man might order himſelfe againſt the feare of death; or, what courſe he

The drift of the whole Treatiſe.

he ſhould take to liue ſo, as not to be *afraid to die*. This is a maine point, and exceeding neceſſarie: Life is throughly ſweet, when Death is not feared: A mans heart is then like *Mount Zion*, that cannot be moued. Hee can feare no enemie, that doth not feare death. As death is the laſt enemie, ſo it workes the longeſt and laſt feares; and to die happily, is to die willingly. The maine worke of Preparation is effected, when our hearts are perſwaded to bee willing to die.

The profit of following theſe directions.

Now

Now in the explication of this point, I would distinctly handle three things.

The parts of the Treatise.

First, I will proue, that to liue without feare of death, is a thing *may be obtained*; one may be deliuered from it as certainly, as a sick man may be cured of an ordinarie disease. 1.

Secondly, I will shew, *how vncomely a thing it is for a Christian to be afraid of death*: that so we may be stirred vp the more to seek the cure for this disease. 2.

Thirdly, I will shew *by what meanes we may be deliuered from the feare of death*, 3.

death, if we vse them. Of the two first more briefly; and of the last at large.

Chap. II.

Prouing, that we may be cured of the feare of death.

Eight Arguments to proue we may be helped against the feare of death.

FOr the first: That the feare of death may be remoued; and that we may attaine to that resolution, to be willing to die, without lothnesse, is apparant diuers wayes.

1. Christ died to this end.

First, it is euident, *Christ died to deliuer vs*, not onely from *the hurt* of Death, and from the Deuill, as the

the executioner; but alſo from *the feare* of Death too. Now Chriſt may attaine to the end of his death, vnleſſe we will denie the vertue of Chriſt, and his death, and thinke that, notwithſtanding, it cannot bee obtayned, *Heb.* 2. 14, 15. And the more apparant is this, becauſe in that place hee ſhewes, that there is vertue in the death of Chriſt, to cure this feare of death in any of the Elect, if they will vſe the meanes: For as our ſinnes will not bee mortified, though there be power in the death of Chriſt

Christ to kill them; vnleſſe wee vſe the meanes to extract this vertue out of the death of Chriſt: ſo is it true, that the feare of death may be in ſome of Gods Elect: but it is not becauſe Chriſt cannot deliuer them; but becauſe they are ſluggiſh, and will not take the courſe to be rid of thoſe feares. The Phyſician is able to cure them, and vſually doth cure the ſame diſeaſe; but they will not take his Receipts.

2. It was intended in our regeneration.

Secondly, The Apoſtle intreating of the deſire of death, ſaith, *That God hath wrought*

wrought vs vnto the ſelfe-ſame thing, 2.*Cor*.5.5. We are again created of God, that wee might in our ſelues aſpire vnto immortalitie; and are ſet in ſuch an eſtate, as if we anſwered the end of his workemanſhip, wee ſhould neuer be well, till wee be poſſeſſed of the happineſſe in another world: Which hee ſhewes in thoſe words of *being abſent from the bodie, and preſent with the Lord*, *Ver*.8.

Thirdly, The Propheſies haue run on this point. For it was long ſince fore-told, that Chriſtians knowing the

3. This cure hath been fore-told.

the victorie of Christ ouer death, should be so farre from fearing death, that they should treade vpon him, and insult ouer him: *O Death, where is thy sting? &c. Isay* 25.8. *Hos.* 13.14. 2.*Cor.* 15. 54,55.

4. We were bound to it, when we were admitted to bee Christs Disciples.

Fourthly, It is a condition that Christ puts in, when he first admits Disciples, That they must denie their owne liues: and not onely be content to take vp their crosse in other things, but their liues must not be deare vnto them, when he calls for it, *Luk.* 14. 26.

Fiftly, We are taught in the

the Lords Prayer, to pray, *That Gods Kingdome may come*: And by his Kingdome, he means the Kingdome of Glorie, as well as the Kingdome of Grace: Now, in that wee are taught to pray for the Kingdome, it shewes, wee should desire it. and that by prayer wee should be more and more heated in our desires.

5. It is taught in the Lords Prayer.

Sixtly, We are *borne againe to a liuely hope of our inheritance*. Now if wee bee afraid of the time of our translation thither, how doe wee hope for it after a liuely manner? A desire

6. Liuely hope doth include it.

desire of going to Heauen is a part of that *Seed* cast into our hearts in our regeneration, 1.*Pet*.1.3,4.

7. Examples of such as haue attained to it.

Seuenthly, We haue the example of diuers men in particular, who haue desired to die, and were out of feare in that respect: *Gen*.49.18. *Iacob wayted for Gods saluation*: and *Paul* resolues, that to die, and to *be with Christ, is best of all for him*: *Phil*.1.21. yea, in *Rom*.7.23. hee is vehement; *O wretched man that I am, who shall deliuer me from this bodie of Death?* *Simeon* prayes God to let him die, *Luk*.2.29. And

the

the Prophet in the name of the godly, ſaid long before Chriſt: *O that the ſaluation of Iſrael were come out of Sion!* *Pſal.*14.7. And wee haue the example of the Martyrs in all Ages, that accounted it a ſingular glory to dye: And in 2.*Cor.*5. 2,7. the godly are ſaid *to ſigh for it*, that they might *bee abſent from the body, and preſent with the Lord*; and ſo doe the *firſt fruits of the holy Ghoſt*, thoſe eminent Chriſtians mentioned, *Rom.*8.21.

Laſtly, not onely ſome particular godly men haue attained to this; but the

8. The whole Church taught to ſeeke it.

the vvhole Church is brought in, in the 22. chapter of the *Reuelation*, praying for the comming of Iesus Christ, and desiring too, that hee would *come quickly*: And 2. *Tim.* 4. 8. *The loue of the appearing of Christ*, is the *Periphrasis* of the childe of God.

Thus of the first point.

Chap. III.

Shewing how vncomely it is to feare Death.

For the second, how vncomely a thing it is in Christians to feare death,

death, may appeare many waies.

1. By the feare of death wee ſhame our Religion; while we profeſſe it in our words, wee deny it in our works: Let *Papiſts* tremble at death, who are taught, that no mã ordinarily can be ſure he ſhall go to heauen when he dies. But for vs, that profeſſe the knowledge of ſaluation, to bee aſtoniſhed at the paſſage to it, ſhewes (at leaſt) a great weakneſſe of faith, and doth outwardly giue occaſion of diſgrace to our Religion.

Fifteene Reaſons why it is an vncomely thing to be afraid to die.

1. Wee ſhame our religion.

2. By that, which went

before, wee may ſee how vncomely it is to bee afraid of death: For thereby we diſable the death of Chriſt: wee fruſtrate the end of Gods workemanſhip: wee ſtop the execution of the Propheſies: we renounce our firſt agreement with Chriſt: wee mocke God in praying that his Kingdome may come: wee obſcure the euidence of our owne regeneration; and we tranſgreſſe againſt the example of the godly in all ages.

3. Many of the Pagans greatly ſettled their hearts againſt

againſt the feare of death by this very reaſon: Becauſe there was no being after death; and therefore they could no more feele miſery then, then before they were borne: And ſhall wee Chriſtians, that heare euery day of the glorious ſaluation wee haue by Chriſt, bee more fearefull then they were? Let them feare death, that know not a better life.

2. We are worſe then ſome Pagans.

Shall we be like wicked men? Their death is compelled; Shall ours bee ſo too? They by their good wils, would not loſe their bodies in this life, nor

3. Wicked men dye vnwillingly.

haue their bodies in the next life: But since God hâth made vs vnlike them in the issues of death; Shal wee make our selues like them in the lothnesse to die? Let *Felix* tremble at the doctrine of death and iudgement: *Acts* 24. 25. But let all the godly *hold up their heads*, because *the day of their redemption draweth nigh*, *Math.*24 *&c.*

5. Death is but a shadow.

5. Shall wee bee afraid of a shadow? The separation of the soule *from God*, that is death, if wee speake exactly: but the separation of the soule *from the*

the bodie, is but *the ſhadow of death*. When ſee wee men trembling for feare of ſpirituall death, which is called the *Firſt Death?* and yet this is farre more wofull then that wee call the bodily death. But as if the death of the bodie were nothing, the Scripture cals Damnation, The *ſecond death*, neuer putting the other into the number.

6. This feare is called a bondage here in this text: And ſhall wee voluntarily make our ſelues Vaſſailes? Or ſhall wee be like ſlaues, that dare not come in

6. Tis a bōdage to feare.

our Masters sight?

7. If we loue long life: Why are wee not much more in loue with eternall life, where the duration is longer, and the estate happier? Are not wee extremely infatuated, that when God will doe better for vs, then wee desire, yet we will be afraid of him?

7. If we loue life, why not eternall life?

8. Shall wee bee worse then children, or madmen? neither of them feare death; And shal simplicitie, or Ideotisme, doe more with them, then reason or Religion can doe with vs?

8. Are wee worse then children and madmen?

9. Do

9. Do not all that reade the Story of the Iſraelites (in their paſſion deſiring to be againe in *Egypt*, and violently murmuring at the promiſe of going into the Land of *Canaan*) condemne them of vile ingratitude to God, and folly in reſpect of themſelues? For what was it for them to liue in *Egypt*, but to ſerue cruell *Taske-maſters about bricke and clay*? And was not *Canaan* the place of their *reſt*, and *a Land that flowed with milke and hony*? Euen ſuch is the condition of all thoſe, that with Life, and

9. We make our ſelues like the Iſraelites, or rather more abſurd then they.

are afraid to Die. What is this *world* but *Egypt*, and what is it *to liue* in this world, but *to ſerue about bricke and clay*? Yea, *the Church*, that is ſeparate from the world, can finde it no better then a *Barren Wilderneſſe*. And what is *Heauen*, but a *Spirituall Canaan*? And what can Death bee more, then to paſſe ouer *Iordan*; and victoriouſly ouercōming all enemies, to be poſſeſſed of a place of matchleſſe reſt; of more pleaſures then Milke or Honey can ſhadow out?

10. *Adam* might haue had

had more reaſon to feare Death, that neuer ſaw a man die an ordinarie Death; but for vs to bee afrighted with Death, that ſee thouſands die at our right hand, and ten thouſand at our left, and that daily, is an inexcuſable diſtemper. The gate of Death is cõtinually open, and vvee ſee a preaſe of people, that daily throng into it.

10. Is not death ordinarie?

11. When *Moſes* had caſt downe *his Rod, it turned into a Serpent*; and the Text, noting *Moſes* weakneſſe, ſaith; *Hee fled from it*: But *the Lord commanded*

11. The example of *Moſes*.

ded him to take it by the Taile; and behold, it became a Rod againe: Euen ſo Death at the firſt ſight is terrible, like a new-made Serpent, and the godly themſelues, through inconſideration, flye from it: But if at Gods commandment, without feare, they would lay hold vpon this ſeeming Serpent, it will bee turned into a Rod againe; yea, into a golden Scepter in our hands, made much bettter by the change: Neither doe we reade, that euer at any time after, *Moſes* had any feare of this Serpent, when he

he had once knowne the experience of it: And haue wee often, by the eyes of faith, ſeene the experience of this great work of God, and ſhall wee ſtill bee running away?

12. It is ſaid, *Rom.* 8.20. that *all creatures groane, waiting for the liberty of the ſonnes of God.* And ſhall wee bee worſe then bruite beaſts? Doth the whole frame of nature, as it were, call for this time of change; and ſhall man bee ſo ſtupid, or carried with ſuch ſenſeleſſe feares, as to ſhunne his owne felicitie?

12. The example all creatures.

13. Con-

13. It is better wee goe to death, thē that death ſhould come to vs

13. Conſider whether it bee more commodious for vs, that Death come to vs, or that wee goe to Death: For one thing is certaine; It is in vaine to ſhun that, which cannot bee auoided. For *it is appointed vnto all men once to die, Heb.9. 24. What man is hee, that liueth, and ſhall not ſee death? Pſal.89. Death is the way of all fleſh, Ioſh.* 24. Now this being granted, let vs conſider of it, Death is like an armed man, with whom we muſt once fight. Now if wee be aduiſed & wil go to death, wee may get on our armour

mour before-hand, and ſo the encounter wil be without danger to vs, becauſe *the weapons of our warfare are mighty through* GOD, and we are aſſured of *victorie through Ieſus Chriſt*. On the other ſide, to tarry till Death come vnto vs, is as if a man that knowes he muſt fight with a ſore Aduerſarie, would through ſlothfulneſſe, goe vp and downe vnarmed, till hee fall into the hands of his enemy & muſt then fight with him at ſuch diſaduantage.

14. It is moſt vncomly to feare that, which is both

14. Tis vncomely to feare that which is common and certaine.

both common and certaine: death, of all afflictions is most common. For from other afflictions it is possible some might bee free: but from Death can no man be deliuered, and GOD of purpose hath made that most common which is most grieuous, that thereby hee might abate of the vigor, and terrour of it. It is monstrous foolishnesse, to striue in vaine to auoid that which neuer man could scape. And to teach men their vnauoidable mortalitie, the Lord cloathed our first Parents with the skinnes

of

of dead beasts, and feeds vs with dead flesh: that as often as wee eate of slaine beasts, wee might remember our owne end: and shall we be euer learning, and neuer come to the knowledge of this truth? Is this such a lesson as cannot be learned? shall wee bee so stupid, as dayly to passe by the graues of the dead, & heare their knells, and yet bee vntaught and vnarmed?

15. Lastly, shall wee be afraid of such an enemy as hath beene ouercome hand to hand, and beaten by Christ, and thousands of

15. Shall we be afraid of an enemie, that hath beene so often vanquished?

of the Saints? especially if we consider the assurance wee haue of victorie. In this combate euery Christian may triumph before the victorie, 1. *Cor.* 15. 55.

And thus much of the two first points.

Chap. IIII.

Shewing that a Christian is many wayes happy in death.

NOW I come to the third point, which is the maine thing to be attended; and that is the meanes how wee may bee cured of the feare of Death:

Death: and in this we had neede all to attend with great carefulneſſe. The diſeaſe is ſtubborne, and men are ſluggiſh, and extremely loth to bee at the trouble of the cure, and Sathan by all meanes would keepe vs from remembring our later end; and the world affoords dayly diſtractions to pluck vs away from the ſchoole of Chriſt herein, and our owne hearts are deceitful, and our natures apt to bee weary of the doctrine, before wee put in practice any of the directions; and wee are apt to a thouſand con-

An exhortation to attend vpon the meanes of cure.

conceits, that it is either vnpossible, or vnnecessarie to attend this doctrine, or the like. Yea, it may be, it will fare with many of vs, as it doth with those that are troubled with the raging paine of the teeth, their paine wil cease, when the Barber comes to pull out the tooth: so it may be you may finde this deceit in your owne hearts, that you will not feele the feare of Death, till the discourse of the medicine be ouer. and so let it bee as water spilt on the ground. But let vs all awake, and in the power and strength of Christ,

Christ, that *died to deliuer vs from the feare of death*, let vs all lay the plaisters close to the sore, and keepe them at it, till they bee throughly whole.

There bee two wayes then of curing this feare of Death: 1. The one is by *contemplation*: 2. The other is by *practice*. There bee some things if we did chuse them out soundly to thinke of them, would heale vs wonderfully.

Two waies of curing the feare of Death. 1. By contemplatiō. 2. By practice.

There bee some things also to be done by vs, to make the cure perfect. If contemplation bee not auailable, then practice will with-

without faile finish the cure.

The wayes of curing this feare by contemplation.

The *contemplations* are of two sorts: 1. For either they are such meditations, as breede desire of Death by way of *motiue*: 2. Or they are such, *as remoone the obiections*, which cause in mans mind the feare of Death. For the first, there bee two things, which if they be soundly thought on, will worke a strange alteration in our hearts. 1. The one is the happinesse we haue by Death. 2. The other, is the miseries wee are in by Life.

Can

Can any man be afraid to be happie? If our heads & hearts were filled with arguments, that ſhew vs our happineſſe by Death, we would not be ſo ſenceleſſe as to tremble at the thought of dying.

Our happineſſe in Death may bee ſet out in many particulars, and illuſtrated by many ſimilitudes, full of life and vertue, to heale this diſeaſe of feare.

The happineſſe of a Chriſtian in death, ſhewed ſeuenteene wayes.

1. Death makes an end of all the tempeſts & continual ſtormes, with which our life is toſſed. It is the Hauen and Port of reſt: and are wee ſo mad, as to deſire

1. Death is the hauen.

desire the continuance of such dangerous tempests, rather then to bee in the hauen whither our iourney tends.

2. It is but a sleepe.

2. *Death is a sleepe.* For so the dead are said to bee a sleep, 1. *Thes.* 4. 14. Looke what a bed of rest & sleep is to the wearie labourer, such is Death to the diligent Christian. In death *they rest in their beds from the hard labours of this life,* *Esay* 37. 2. *Reu.* 14. 13. And was euer the weary labourer afraid of the time, whē hee must lye downe, and take his rest?

3. The day of Death, is

is the day of receiuing vvages, vvherein God payes to euery godly man his penny. And doth not the *hireling* long for the time wherein he ſhall receiue wages for his work? *Iob.*7.2. And the rather ſhould wee long for this time, becauſe we ſhall receiue wages infinitely aboue our work; ſuch wages as was neuer giué by man, nor can be, if all this viſible world were giuen vs.

3. It is the day of receiuing wages.

4. In death the ſeruant comes to his freedome, & the heire is at his full age, and it is ſuch *a liberty* as is *glorious*: neuer ſuch a free-

4. Then the ſeruant is free, and the heire at full age.

dome in the world, *Rom.* 8. 21. Shall the Heire desire to be still vnder age, and so still vnder Tutors and Gouernors? or shall the seruant feare the day of his freedome?

5. Then the banished returne.

5. In death, the *banished returne*, and the *Pilgrims* enter into *their Fathers* house. In this life wee are exiled men, *banished from Paradise*, and *Pilgrims* and *Strangers* in a farre Countrey, absent from God and Heauen. In death wee are receiued to Paradise, and settled at home in those *euerlasting Habitations* in our Fathers house, *Luk.* 17.

Iohn

Iohn 14.2. *Heb.* 13.11. And can we be so senceleſſe, as to be afraid of this?

6. Death is our *birth-day*; wee say falsely, when wee call Death *the laſt day*. For it is indeed the beginning of an euerlasting day: and is there any grieuance in that?

6. It is our birth-day.

7. Death is the funerall of our vices, and the resurrection of our graces. *Death* was the *daughter of Sinne*, and in death shall that bee fulfilled: *The daughter shall destroy the mother*. Wee shall neuer more bee infected with sinne, nor troubled with ill

7. It is the funerall of our vices, &c.

natures, nor be terrified for offending. Death ſhall deliuer vs perfectly whole of all our diſeaſes, that were impoſſible to be cured in this life, and ſo ſhall there be at that day a glorious reſurrection of graces: Our gifts ſhall ſhine, as the Starres in the Firmament; And can we be ſo ſottiſh, as ſtill to be afraid of Death?

The diſſolution of the body, is the abſolution of the ſoule.

8. In death the ſoule is deliuered out of priſon: For the bodie in this life is but a loathſome and darke priſon of reſtraint. I ſay, the ſoule is reſtrained, as it were, in a priſon, while

8. Then the ſoule is deliuered out of priſon.

while it is in the body, becauſe it cannot be free to the exerciſe of it ſelfe, either in naturall or ſupernaturall things: For the body ſo rules by ſenſes, and is ſo fiercely carried by appetites, that the ſoule is compelled to giue way to the ſatisfying of the bodie, and cannot freely follow the light either of Nature or Religion: *The truth*, as the Apoſtle ſaith, *is with-held*, or ſhut vp, *through vnrighteouſneſſe*, *Rom.* 1.18. I ſay, it is *a loathſome priſon*, becauſe the ſoule is annoyed with ſo many loathſome ſmels of

ſinne, and filthineſſe, which by the body are committed. And it is *a darke priſon*; For the ſoule looking through the body, can ſee but by little holes, or ſmall caſements. The body ſhuts vp the light of the ſoule, as a darke Cloud doth hide the light of the Sunne; or as the interpoſition of the earth doth make it night: Now death doth nothing, but as it were a ſtrong wind, diſſolue this Cloud, that the Sunne may ſhine cleerely, and pulls downe the walls of the priſon, that the ſoule may come into the open light.

9. The

9. The libertie of the ſoule in death may be ſet out by another ſimilitude. The World is the Sea; our liues are like ſo many Gallies at Sea, toſt with continuall Tides, or Stormes: our bodies are Gally-ſlaues, put to hard ſeruice by the great Turke the Deuill, who tyrannically, and by vſurpation, doth forcibly command hard things. Now the ſoule within, like the heart of ſome ingenuous Gally-ſlaue, may be free, ſo as to loathe that ſeruitude, and inwardly deteſt that tyrant; but yet

9. Shewed by another ſimilitude.

so long as it is tyed to the body, it cannot get away. Now death comes like an vn-resistable Gyant, and carries the Gallies to the shore, and dissolues them, and lets the prisoners free: And shall this glorious libertie of the soule be a matter of terrour vnto vs? Had we rather be in captiuitie still?

10. It is but to put off our old clothes.

10. In this life wee are cloathed with rotten, ragged, foule garments: Now the Apostle shewes, that death doth nothing else but pull off those ragged garments, and cloath vs with the glorious robes of sal-

ſaluation; more rich then the robes of the greateſt Monarch, 2. *Cor. chap.* 5. *Verſ.* 2,3. It is true, that the godly haue ſome kind of deſire *to be cloathed vpon*: They would haue thoſe new garments, without putting off their old: But that is not decent, for a Prince to weare (without) gorgeous attire, and (vnderneath) baſe ragges. To deſire to goe to Heauen, and not to die, is to deſire to put on our new cloathes without putting off our old: And is it any grieuance to ſhift vs, by laying aſide our old cloathes, to

put on ſuch rich garments? We are iuſt like ſuch ſlouthfull perſons, that loue well to haue good cloathes, and cleane linnen; but they are ſo ſluggiſh, they are loth to put off their old cloathes, or foule linnen.

11. It is but to remoue out of an old houſe.

11. In the ſame place, the Apoſtle compares our bodies to an old mud-walled houſe, and to a rotten Tent; and our eſtate in Heauen, to a moſt glorious and Princely Palace, made by the moſt curious Workman that euer was; and it is ſuch a building too, as will neuer be out of repaire.

repaire. Now for a godly man to die, is but to remoue from a rotten old houſe, readie to fall on his head, to a ſumptuous Pallace, 2.*Cor*.5.1. Doth that Land-lord doe his Tenant wrong, or offer him hard meaſure, that will haue him out of his baſe Cottage, and beſtow vpon him his owne Manſion houſe? No other thing doth God to vs, when by death he remoues vs out of this earthly Tabernacle of our bodies, to ſettle vs in thoſe euerlaſting Habitations, euen into that *building made without hands*,

in Heauen, Ioh. 14.2. *Luk.* 17.

12. The seed cast into the ground, is not spoyled.

12. A man that had neuer seene the experience of it, perhaps would haue thought, that the seed cast into the ground, had been spoyled, because it would rot there; but Nature hauing shewed the returne of that graine with aduantage, a man can easily be cured of that folly: The Husbandman is neuer so simple, as to pittie himselfe, or his seed; he sayes not, Alas, is it not pittie to throw away and marre this good seed? Why brethren; what are our bodies,

dies, but like the beſt graine? The bodies of the Saints are Gods choiſeſt corne. And what doth Death more vnto Gods Graine, then caſt it into the Earth? Do we not beleeue our bodies ſhall riſe like the graine, better then euer they were ſowed? and are we ſtill afraid?

13. *Paul* ſaith, he would be *diſſolued, that he might be with Chriſt, Phil.* 1, 21. In which words, he imports two things in death. Firſt, that there is a diſſolution of the ſoule from the bodie: and ſecondly, that there is a coniunction of the.

13. Then we ſhall be with Chriſt.

the ſoule with Chriſt. Now, which is better for vs, to haue the bodie, or to haue Chriſt? The ſame Apoſtle ſaith elſe-where, that they are *confident in this, they had rather bee abſent from the bodie, and ſo to be preſent with the Lord*; then to be preſent with the bodie, and abſent from the Lord, 2.*Cor.* 5.7,8.

Now, the true reaſon vvhy men feare Death, is, becauſe they looke vpon the diſſolution onely, and not vpon the coniunction with Chriſt.

14. In

14. In the 1. *Cor.* 9. 24. our life is compared to a race; and eternall life to a rich prize; not a corruptible, but an incorruptible Crowne: Now death is the end of the race, and to die, is but to come to the Goale, or race end. Was euer Runner ſo fooliſh, as to be ſorrie, that with victorie hee was neere the end of the Race? And are wee afraid of death, that ſhall end the toyle, and ſweat, and danger of the running; and giue vs, with endleſſe applauſe, ſo glorious a recompence of reward?

14. It is but to come to the end of the Race, and receiue the prize.

15. In

15. It is our *Iubilee.*

15. In the Ceremoniall Law, there was a yeere they called the yeere of *Iubilee*: and this was accounted *an acceptable yere*; becauſe euerie man that had loſt or ſold his Lands, vpon the blowing of a Trumpet returned, and had poſſeſſion of all againe; and ſo was recouered out of the extremities in which he liued before. In this life wee are like the poore men of *Iſrael*, that haue loſt our Inheritance, and liue in a manner and condition euerie way ſtraitned: now Death is our *Iubilee*, and when

when the Trumpet of Death blowes, we all, that die, returne, and enioy a better estate, then euer we sold, or lost. Shall the *Iubilee* be called an acceptable time? and shall not our *Iubilee* be acceptable to vs? *Esay* 61. 2.

16. Death is the day of our Coronation: wee are Heires apparant to the Crowne in this life; yea, wee are Kings Elect, but cannot bee crowned, till death, 2. *Tim.* 4. 8. And shall not that make vs loue the appearing of Christ? Is a King afraid of the day of his Coronation?

16. It is the day of our Coronation.

17. To

17. Consider the glorie to come.

17. To conclude this first part of Contemplation: If we did seriously set before our eyes the glorie to come; could our eyes be so dazeled, as not to see and admire, & haste to it? Ask *Paul*, that was in Heauen, what he saw; and he will tell you, *Things that cannot be vttered*; Happinesse beyond all language of mortall man. If there were as much faith on Earth, as there is glorie in Heauen; Oh how would our hearts be on fire with feruent desires after it! But euen this faith is extremely wanting: It is our vnbeleefe

leese that vndoes vs, and fills vs with these seruile and sottish feares.

And thus of the Meditations, taken from the happinesse wee enioy by death: which should make vs conclude with *Salomon*, That *the day of Death is better then the day when one is borne.* Eccles.7.1.

Chap. V.

Shewing the miseries of life in wicked men.

NOw it followes, that I should breake open the miseries of life; the consideration

ſideration whereof ſhould abate in vs this wretched loue of life.

The miſeries of life may be two wayes conſidered: for they are of two ſorts; either ſuch miſeries, as load the *life of Nature*, or ſuch miſeries, as do moleſt the very *life of Grace*.

The miſeries of life two wayes conſidered.

The *miſeries* that accompanie the *naturall life* of man, while he remaines in the ſtate of Nature onely. who can recount? I will giue but a briefe touch of ſome heads of them.

The miſeries of a naturall life ſhewed three wayes.

Firſt, thinke of *thy ſinnes*; and ſo three dreadfull things may amaze thy thoughts:

Three dreadfull conſiderations about ſin.

thoughts: For first, thou art guiltie of *Adams* sinne; for *by that man, sinne came in vpon all men*, euen the guilt of his sinne, *Rom.* 5. 12. Secondly, thy nature is *altogether vile and abominable from thy birth*; *thou wast conceiued in sinne*, *Psal.* 51. 4. And this staine and leprosie *hangs on fast* vpon thy nature, and cannot bee cured, but by the bloud of Christ onely, *Heb.* 12. 1. And this is seated in all the faculties of thy soule: For in *thy Mind*, there is *Ignorance*, and *Impotencie* to receiue knowledge; and a naturall

1. Thou art guiltie of Adams sinne.

2. Thou wast conceiued in sin; which is like a Leprosie:

Hard to cure;

Spred ouer thy whole soule; or in thy Minde,

rall *approuing of euill* and errour, rather then the truth and ſound doctrine. Thoſe wayes ſeeme good in thine eyes, which tend vnto death: 1. *Cor.* 2. 14. *Rom.* 8. 7. 2. *Cor.* 3. 5. *Prou.* 14. 12. And this thou mayeſt perceiue by this, that thou art not able to thinke a good thought, but canſt goe free, for dayes and weekes, without any holy cogitation; and beſides, thy minde is infinitely prone to *ſwarmes of euill thoughts*, *Gen.* 6. 5.

And in thy Conſcience,

Againe, if thou behold *thy Conſcience*, it is

im-

impure, *polluted*, *without light*, or *life*, or glorie in thee; shut vp in a dungeon; *excusing* thee in many faults, and *accusing* thee for things are not faults, but in thy conceit: and when it doth accuse thee for sinne, it *rageth* and falleth mad with vnbrideled furie and *terrors*, keeping no bounds of Hope or Mercie.

Further, if thou obserue *thy Affections*, they are altogether impotent in that which is good, there is no lust in thee after that which is good; and yet they are all out of

And in thy Affections.

of order, and prone to continuall rebellion against God, readie to be fired by all the inticements of the World, or the Deuill, *Phil.* 2. 13. *Gala.* 5. 24.

3. Innumerable Actuall sinnes.

Thirdly, vnto these, adde thy innumerable *Actuall sinnes*, which are *more then the haires of thy head*; multiplyed dayly in thought, affection, word, and deed; the least of them deseruing Hell fire for euer: thy sinnes of *Infancy, Youth, Old-age*; sinnes of *Omission* and *Commission*; sinnes in *Prosperitie* and *Aduersitie*; sinnes at *Home* and *Abroad*; sinnes of *Infirmitie* & *Presumption*.

ſumption. If *Dauid* looking vpon his ſins, could ſay, *They haue ſo compaſſed mee, and taken ſuch hold of me, that I am not able to look vp:* Oh then, if thou haddeſt ſight and ſence, how might'ſt thou much more cry out of the intolerable burthen of them? and the rather, if thou obſerue, that many of thy corruptions raigne tyrannically, & haue ſubdued thy life to their vaſſalage, ſo as thou art in continuall ſlauery to them.

Thus is thy life infeſted with theſe vnſpeakable inordinations: and thus of

the first part of thy infelicity in life.

The punishments inflicted vpon wicked men.

Secondly, if thou obserue, but how *God* hath *auenged* himselfe vpon them, and what yet *remaineth* vnto thee, how can thy heart sustaine it selfe? For,

1. They are banished from Paradise.

1. Thou art a banished man, exiled from *Paradise*, and made to liue without hope to returne thither: The best part of the earth thou shalt neuer enioy.

2. The earth cursed.

2. The *earth is cursed* to thee, and it may bee a wofull spectacle to see all the *creatures subiect to vanitie*, and smitten with the strokes

ſtrokes of GOD for thy ſinne, and groning daily round about thee.

3. Look vpon thy moſt miſerable *ſoule*; for there thy minde and conſcience liue ſhut vp with *darknes* and *horrour*. The *Diuels* haue within thee *ſtrong holds*, and liue entrenched in thy thoughts, *Eph.*4.17. 2.*Cor.*10.5. Thy heart is ſpiritually *dead*, and like a ſtone within thee, *Eph.*2.1. *Ezech.*36.27.

3. Their ſoules in wofull diſtreſſe,

4. *Thy body* is vvretched through *deformities*, and *infirmities*, diuerſly noiſome to thee vvith *paines* that grieue

4. And ſo their bodies.

thee, either in reſpect of *labour*, or *diſeaſes*, vnto which thou art ſo prone; and there is no part or ioynt of thee, but is liable to many kindes of diſeaſes, *Deut.* 28.21,22. *Gen.* 3. 19. And of the labours of thy life, which is but the leaſt part of thy bodily miſeries, *Salomon* ſaith, *All things are full of labour, who can vtter it?* And for that reaſon, life is but *a vanitie and vexation*, *Eccl.* 1.18.

5. And ſo their eſtates in foure reſpects.

5. If thou looke vpon thy *outward eſtate* in the world, with what feareſull frights may thy heart be

be griped? If thou consider

1. The common, or generall, or *publike plagues* with which God fights against the world, as *warres*, *famines*, *earthquakes*, *pestilence*, and *yeerely diseases*, *inundations of waters*, and infinite such like. 1. Cómon plagues.

2. The *particular crosses*, with which he vexeth thee in particular, either with losses of thy estate, or the troubles of thy Family, *Deut.* 28. 15, 16, *&c.* 2. Particular crosses.

3. The *præterition of* GOD, restraining many good things from thee, so as thou wantest many of 3. Neglected of God

thoſe bleſſings of all ſorts, which yet God doth beſtow vpon others, *Eſay* 59. 1,2. *Ier*.5.25.

4. Their bleſſings curſed.

4. *The curſing of thy bleſsings*, when God blaſts the *gifts of thy minde*, that thou canſt not vſe them for any contentment of thy life, or makes thy *proſperitie* to be the occaſion of thy ruine, *Mala*. 2. 3. *Eccleſ*.5. 13. This is a ſore euill.

Fearefull things that may befal them

Laſtly, conſider yet further what may fall vpon thee, in reſpect of which thou art in dayly danger. There are *ſeas of wrath, which hang ouer thy head*,

head, *Iohn* 3.36. and God may plague thee with the *terrours of conscience*, like *Cain*, *Genes.* 4. 14. or with a *reprobate sense*, or the *spirit of slumber*, *Ioh.* 12.4. *Romans* 11. 8. *strong illusions*, 2. *Thes.* 2. 11. or such other like dreadfull spirituall iudgements: Besides many other fearfull iudgements, which thy heart is not able to conceiue of, as *painefull diseases* in the body, or an *vtter ruine* in thy estate, or good name: but aboue all other things, the remembrance of the fearefull *Iudgement of Christ*, and the euerlasting

paines of *Hell*, with a miserable death, should compell thee to cry out, *O men and brethren, what shal I doe to bee saued*, and get out of this estate?

But because it is my purpose heere chiefely to perswade vvith godly men, and not with naturall men, & because death it selfe is no ease vnto such men, that liue in their sinnes without repentance, who haue reason to loath life, and yet no cause to loue death, I passe from them, and come to the life of godly men, and say, they haue great reason to loath life,

life, and desire the day of death.

Chap. VI.

Shewing the miseries of godly men in life.

NOw *the miseries of the godly mans life* are of two sorts: for either hee may cõsider *what he wants*: or *what hee hath* in life, for which hee should be weary of it.

A godly man hath great cause to be weary of life, if he consider 1. What he wants. 2. What he cannot auoid.

I will giue but a touch of the first. Consider of it: in this life there are sixe things, among the rest we

want, and can neuer attaine, while we liue here.

Six things euery godly man wants, while hee liues here in this world.

The firſt, is the glorious preſence of God, while *the body is preſent, the Lord is abſent*, 2. *Cor.* 5. 8. And is not this enough to make vs loath life? Shal we more eſteeme this wretched Carkaſſe, then our glorious *God*: whoſe onely preſence in glory ſhall fill vs with eternall delight? O the *Viſion of God*! If wee had but once ſeene GOD face to face, we would abhorre that abſence that ſhould hinder the fruition of ſuch vnſpeakeable beauties, as

1. The glorious preſence of God.

would

would enamour the most secure heart to an vnquenchable loue.

The second thing wee want in life, *is the sweet fellowship with our best friends*: A fellowship matchlesse; if wee either consider the perfection of the creatures, whose communion we shall enioy; or the perfect manner of enioying it. Who would be with-held from *the Congregation of the first-borne, from the societie with innumerable Angels, and the Spirits of iust men?* Alas! the most of vs haue not so much, as one intire and perfect

2. Fellowship with his best friends.

perfect friend in all the world, and yet we make such friends, as wee haue, the ground of a great part of the contentment of our liues: Who could liue here, if he were not beloued? Oh, what can an earthly friendship be vnto that in heauen: when so many thousand Angels, and Saints shall be glad of vs, and entertaine vs with vnwearied delight? If we had but the eyes of faith to consider of this, wee would thinke euery houre, a yeere, till we were with them.

Thirdly, in this world we want

want the perfection of our owne Natures: we are but maymed and deformed creatures heere; wee ſhall neuer haue the ſound vnderſtanding of men in vs, till wee be in heauen: our holineſſe of nature and gifts wil neuer be conſummate, till we be dead.

3. The perfection of his nature.

Fourthly, in this world we want liberty: *Our glorious liberty* will not bee had here: A thing, which the Spirits of the beſt men haue, with much ſighing, longed after: *Rom.* 8. 21, 22. O who would liue in a priſon, a dungeon, rather then a Palace of royall free-

4. Liberty.

freedome ? It hath beene implyedly ſhewed before, that we are many waies in bondage here.

5. Contentment.

Fiftly, we ſhal euer want heere fulneſſe of contentment. *If a man liue many yeeres, ſo that the dayes of his yeeres bee many, if his ſoule be not filled with good,* Salomon ſaith, *an vntimely birth is better then hee.* And it is certaine, if a man liue a thouſand yeers twiſe told, hee ſhall neuer ſee ſollid good to fill his hart, his appetite will neuer bee filled, *Eccleſ.*6.3,6,7. There is nothing in this life can giue a man ſollid and durable

rable contentment: but a man findes by experience, vanitie, and vexation of ſpirit, in what hee admires or loues moſt: and ſhall wee be ſo ſottiſh as to forget *thoſe riuers of pleaſures that are at Gods right hand?* *Pſal. 6. vlt.*

6. The Crowne.

6. The ſixt thing wee want in this world, is our *crowne*, and the immortall and incorruptible inheritance, bought for vs with the bloud of Chriſt: and ſhall not our hearts burne within vs in longing after poſſeſſion? Can wee deſire ſtill to liue in wants, & to be vnder age? What ſhall

ſhall mooue vs, if ſuch an incomparable crown cannot moue vs? Wee that ſweate vvith ſo much ſore labour for the poſſeſſion of ſome ſmall portion of the earth: ſhall wee, I ſay, bee ſo ſluggiſh, as not to deſire, that this kingdome, which our Father hath giuen vs, might come quickly vpon vs? or are wee ſo tranſported with ſpirituall madnes, as to be afraid to paſſe thorow the gate of death, to attain ſuch a life? What Prince would liue vncrowned, if hee could helpe it, & might poſſeſſe it without wrong or danger?

ger? and what great heire would bee grieued at the tidings, that all his Lands were falne vnto him?

Chap. VII.

The miseries of a Christian in respect of God in this life.

THus, of what he wants in this life. Secondly, hee ought to bee as much troubled to thinke *what he hath*, and *cannot auoide* while hee liues: and thus his life is distressed, and made vnlouely, either if he

he respect *God*, or the *euill Angels*, or the *world*, or *himselfe*.

Life bitter in respect of God diuers waies.

For first, if hee respect God, there are two things should marre the taste of life, and make it out of liking. The first is *the danger of displeasing of God*: who would liue to offend God? or grieue his Spirit? or any way to make him angry? Though this reason will moue little in the hearts of vvicked men; Yet it is of singular force in the heart of an humble Christian, who as hee *accounts GODS louing kindnesse better then life*:

so

ſo finds nothing more bitter, then that he ſhould diſpleaſe God: that God (I ſay) vvho is ſo *great in Maieſtie*, and hath ſhewed himſelfe ſo *aboundant in mercy* to him. It would lye as a heauy load vpon our hearts, to thinke of the diſpleaſing of our beſt friend; ſpecially if he were a great perſon, or a Prince. How much more ſhould we deſire to bee rid of that condition, wherein wee may diſpleaſe *our good GOD*; and to bee there, vvhere we are ſure neuer to anger him more? The ſecond thing, that ſhould make vs looke

looke with leſſe affection vpon life, is, that God doth continually *croſſe vs* in the things of this life: The Lord doth of purpoſe watch vs, that when hee ſees vs ſettle any contentment in life, he drops in ſome thing, that makes all extremely bitter: And thoſe corrections of God ſhould bee the more noted, if wee conſidet but diuers *aggrauations* about them, as

Eight aggrauations of the miſeries of life, in reſpect of the corrections of God.

1. That God will *correct euery ſonne*, whom hee loueth, none can eſcape; *Heb.* 12. 4.

2. That a man is vſually moſt

most opposed and crossed *in that he loues best.*

3. That a man shall euer want, what he wisheth, euen *in such things as other men doe not want.* There is a secret vexation cleaues vnto mans estate, that their hearts run vpon such things which cannot be had, but in the Callings of other men: The Countriman praiseth the Citizens life; and the Citizen is full of the praises of the Country: And so is there in all men a liking of the Callings of other men, with a dislike of their own, *Eccles.6.* 3

4. That

4. 4. That *there is no discharge in that warre*, but that a man must euery day looke for crosses. *Euery day hath his griefe*, *Eccles.* 8.8. *Luke* 9.24. *Math.*6.*vlt.*

5. 5. That GOD will *not let vs know the times* of our corrections, but executeth them according to the vnchangeable purpose of his owne counsell: so as they come vpon vs, *as a snare vpon a Bird*. For this reason *Salomon* saith: *That the misery of man is great vpon him, because there is a time for euery purpose, which cannot bee auoided, nor can man know before.*

beforehand that, which ſhall bee; for who can tell him, when it ſhall bee? Eccl.8.6, 7,8. & 9. 12.

6. That *no man knoweth either loue, or hatred, by all that is before him*: A godly man can haue no ſuch bleſſings outwardly, but a vvicked man may haue them in as great aboundance, as hee: nor doth there any miſerie fall vpon the vvicked in outward croſſes, but the like may befall the godly. *All things come alike to all: there is one euent to the righteous and to the wicked: to the cleane, and vncleane, to him that* 6.

that ſweareth, & to him that feareth an oath, as is the good, ſo is the ſinner. This, ſaith *Salomon*, is *an euill among all things, that are done vnder the Sunne, that there is one euent vnto all, Eccleſ.9.1,2,3.*

7 7. This bitterneſſe is increaſed, becauſe God will not diſpoſe of things according to the meanes, or likelihoods of mans eſtate. *The race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor yet riches to men of vnderſtanding, nor yet fauor to men of skill, but time and chance hapneth to thē all, Eccl.9.11.*

8. That

8. That beſides the preſent Miſeries, there are many *Miſeries to come*; ſo as it is an argument to proue the happineſſe of the dead, that they are *taken away from the miſeries to come*, *Eſay* 57. 1, 2. Which ſhould likewiſe mooue vs to loue life the leſſe, becauſe wee know not what fearefull alterations may come, either in our outward eſtate, or in matters of Religion. What caſe were wee in, if Warre ſhould come vpon vs, with all the deſolations and terrors that accompanie it? What if the Peſti-

8.

lence ſhould come again? or we be left in the hands of the violent? or God fight againſt our eſtates by Fire, or Inundations, or the like? Who can tell what fearefull alterations may be in Religion? And is it not beſt to be in Heauen, and then are we ſafe? Beſides, the miſeries may fall vpon our own bodies, or our children, or friends, &c. And theſe things ſhould abate the loue of life, as we reſpect God.

Chap. VIII.

The miserie of life, in respect of euill Angels.

NOw secondly, let vs turne our eyes to the euill Angels, and then these things may affright vs.

First, that they are euerie where vp and downe the World; in the Earth, Ayre, Seas; no place free. Those fierie Serpents are euerie where, in the Wildernesse of the World. Wee leade our liues here in the midst of innumerable Dragons; yea, they

1. The World full of Diuels.

are in the moſt *heauenly places* in this life: The Church is not free from them. A man can ſtand no where before the Lord, but one Diuell or other is *at his right hand*. *Ephe.* 2. 2. & 6. 13. *Zach.* 3. 1. *Iob* 1. And ſure, it ſhould make vs like the place the worſe, where ſuch foule ſpirits are: the Earth is a kind of Hell in that very reſpect.

2. Our Conflict with Diuels.

Secondly, it ſhould more trouble vs, that we muſt of neceſſitie enter into the *Conflict with theſe Diuels*, and their temptations, and to be buffetted and gored by them.

A

A man that knew hee must goe into the field, to answere a Challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to *wrastle with flesh and bloud*, then with these *Principalities and Powers, and spirituall Wickednesses, and great Rulers of the World, Ephe. 6. 13.*

3. Their subtiltie and crueltie.

Thirdly, besides, it addes vnto the distresse of life, to consider of the *subtiltie* and *crueltie* of these Diuels, who are therefore like the *crooked Serpent*, and *Leuiathan*, and *Dragons*, and *roring Lions, seeking whom*

they may deuoure. Though theſe things will little moue the hearts of wicked men; yet vnto the godly minde, the temptations of life are a grieuous burthen. Thus much of euill Angels.

Chap. IX.

The miſerie of life, in reſpect of the World.

3. THirdly, conſider but what the World is, in which thou liueſt; and that either in the apparant miſeries of this World, or in the vexations, that accompanie

panie the beſt things the World hath to offer or giue thee. Firſt, for the apparant miſeries:

1. It is exquiſitely like a *Wilderneſſe*; no man, but for innumerable wants, liues as in a Deſart here.

9. Apparant miſeries of life in this World.
1. Like a Wilderneſſe.

2. It is a true *Egypt* to the godly; it continually impoſeth hard taskes, and ſeruile conditions. Life can neuer be free from grieuous burthens and inexorable moleſtations.

2. Like Egypt.

3. This World is verily *like Sodome*, full of generall and vnſpeakable filthineſſe: *All the World lyeth in wickedneſſe*; ſcarce one *Lot*

3. Like Sodome.

to be found in a whole City, or Parish. If God would seeke but fiue righteous men, that are truly or absolutely godly, they are not to be found in the most Assemblies in the World, nay, in the Church too.

4. Like a Pesthouse.

4. Yet more; this World is a very *Pest-house*, spiritually considered. Euerie man that a godly man comes neere, hath a mischieuous Plague-sore running vpon him; yea, the godly themselues are not without the Disease: so as there is a necessitie, as it were, to infect, or be infected, still in all places, or com-

companies. Oh who would loue to liue in a Pesthouse, that may dwell in a place for euer free from all infection?

5. Like a very Golgotha.

5. Yet more; this World, why, it is a verie *Golgotha*, a place of dead men; we liue amongst the Graues: Almost all wee see, or haue to deale with, are but men truly dead. Alas, what should we reckon of the life of mens carkasses, when their soules are dead; and both soule and bodie sentenced to eternall death? Almost all that wee meet with, are malefactors, vnder sen-

In this World the dead bury the dead.

tence, readie to be carried to execution, the wrath of God hanging ouer their heads, and vnquenchable fire kindled against them; and shall we be so besotted, as to loue the dead more then the liuing? Or the societie of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God, in their Palace of endlesse and matchlesse blisse?

6. It hates vs.

6. VVhy should wee loue the World, that *hateth vs*, and casts vs off, as men *dead out of minde?* Are wee not *crucified to the World?*

World? Galathians 6.14. and doe not wicked men hate vs, and enuy vs, and *speake all manner of euill sayings of vs*, becauſe wee follow good? The *World loues her owne*, but vs it cannot loue, *becauſe wee are not of this world.* Can darkneſſe loue light? or the ſons of *Belial* care for the ſons of God? *In this world wee ſhall haue trouble*; and if we found not *peace in Chriſt*, we were *of all men moſt miſerable*, *Iohn* 15.19. *Eccleſ.*4.4. *Ioh.* 17.14. 2. *Cor.*6.17. *Ioh.*16.33. And if they hate vs for well-doing, how will they *triumph, if our foot doe but ſlippe?*

VVe

VVe ſhould deſire death, euen to be deliuered from the feare of giuing occaſion to the VVorld to triumph, or blaſpheme in reſpect of vs. Yea, ſo extreme is the hatred of the VVorld, *that a iuſt man may periſh in his righteouſneſſe, when a wicked man prolongs his dayes in his wickedneſſe, Eccl.* 17. 16. & 8. 14.

7. It will not helpe vs, if we be in miſerie.

7. Doe wee fall into any ſpeciall miſerie in this VVorld? VVhy, *behold the teares of the oppreſſed, and there is none to comfort them.* VVe are either not pitied, or not regarded: or

or the compaſſion of the world is like the morning deaw, it is gone as a tale that is told, our miſery will laſt, but there will ſeene bee none to comfort vs. Miſerable cõforters are the moſt that can bee had in this world; and for this reaſon *Salomon praiſed the dead, that are alreadie dead, aboue the liuing, that are yet aliue*, Eccleſ. 4. 1, 2.

8. There is vſually no Chriſtian, but in this world he hath ſome ſpecial miſery vpon him, either pouertie, or debt, or diſeaſe in his body, or the like, &c.

Euery Chriſtian hath ſome ſpeciall miſeries.

9. VVe

9. We daily ſuffer the loſſe of our friends, that were the companions of our life, and the cauſes of contentment to vs. Now who would tarrie behinde them, or eſteeme of this world, when they are gone from vs?

And thus much of the apparant miſeries of this world.

CHAP.

Chap. X.

The vanities of the seeming felicities of the world.

NOW it followeth, that I should entreat of the vanities, that cleaue to the seeming felicities of the world: and proue, that there is no reason to be in loue with life for any respect of them.

What the seeming felicities of the world are.

The best things the world can make shew of, are *Honours, Credit, Lands, Houses, Riches, Pleasures, Birth, Beautie, Friends, Wit, Chil-*

Children, *Acquaintance*, and the like. Now there bee many things, which apparantly proue, there can bee no ſound contentment, or felicitie in theſe: For,

Fifteene Argumẽts to proue the vanity of the beſt worldly things.

1. All full of labour.

1. All things bee full of labour, who can vtter it? *Eccleſiaſticus* 18. Men muſt gaine the bleſſings of the earth with the ſweate of their browes; there is ſeldome any outward bleſſing, but it is attained with much difficulty, paines, or danger, or care, or grieuance ſome way.

2. A ſmall portion that is attained.

2. How ſmall a portion in theſe things can the moſt

moſt men attaine ? If the whole world were poſſeſſed, it would not make a man happie; much leſſe thoſe ſmall parcels of the world, which the moſt men can attaine : *Eccleſ.* 1. 3.

3. It is manifeſt, men cannot agree about the chiefe good in theſe things. Life is therefore apparantly vaine in reſpect of theſe things, becauſe there are almoſt infinite proiects, and variety of opinions: And in all theſe ſucceſſions of ages, no experience can make men agree to reſolue, Which of

3. Men cannot agree about the good that is in them, which ſhould bee beſt.

of theſe things haue felicitie in them? VVho knowes what is good for a man in this life, all the dayes of his vaine life, which hee ſpendeth as a ſhadow, *Eccleſ.* 6. 12.

4 Nothing new.

4. In all theſe things here is *nothing new*, but it hath beene the ſame or the like to it. Now things that are common, are out of requeſt, *Eccleſ.* 1. 9, 10. & 3. 15.

5. The deſire after theſe things will not laſt.

5. *The world paſſeth away, and the luſts thereof: the eye is not ſatisfied with ſeeing, nor the eare with hearing.* If a man liue many daies, his ſoule is not filled with

with good; the desire after these things wil vanish; men cannot loue them stil: Our life is spent in wishing for the future, and bewailing of the past; a loathing of what we haue tasted, and a longing for that wee haue not tasted: which, were it had, would neuer more satisfie vs, then that which wee haue had. Hence it is, that men wearie themselues in seeking varietie of earthly things, and yet cannot bee contented. The vexation that cleaues vnto them still, breeds loathing; We are like men, that are Sea-

sick,

ſick, that ſhift from roome to roome, and from place to place, thinking to finde eaſe; neuer conſidering, that ſo long as the ſame Seas ſwell, and Windes blowe, and Humors are ſtirred, alteration of place will not profit: So it is with vs; ſo long as vvee carrie with vs a nature ſo full of ill Humours, and that the pleaſures of the world haue ſo much vanitie in them, no change of place, or delights can ſatisfie vs: *Seeing there are many things that increaſe vanitie, what is man the better?* Eccl. 6. 13.

6. How

6. How can theſe earthly things ſatisfie, when the nature of them is ſo vile and vaine? They are but *blaſts*; a verie *ſhadow*, which is ſome thing in appearance, but offer to lay hold vpon it, thou graſpeſt nothing. *Man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine. He that loueth ſiluer, ſhall not be ſatisfied with ſiluer*, Eccleſ. 1.9. Pſal. 39.

6. Their nature is vaine.

7. Beſides: There is a *ſnare* in all theſe earthly things, they are like pitch to defile a man; there is euer one temptation or other lodged vnder them: and

7. The amity of the world, is the enmity with God.

and the fruition of them, & desire after them, breeds many noisome lusts in the soule, 1. *Tim.*6.9.

8. All subiect to vanity or violence. Mat. 6.19, 20. They may bee lost at the very seate of iudgment, Eccl.3. 16. 18. & 4. 1,2.

8. These outward things are also all vncertaine, and transitorie: *Riches haue wings, and will suddenly flye away*: and Fame is but a blast: *and the glory of man is but as the flower of the field, which is to day, and to morrow withereth: The fashion of this world passeth away: And at the last day they shall all bee burnt and consumed in the fire*: I meane these senseleſse things, wee now set our hearts vpon, *Esay* 40. 6. 1. *Cor.*7.31.

9. There

9. There is no ſupport in theſe things; *in the euill day* they cannot helpe vs, when the *houre of temptation* comes vpon vs.

9. They will not helpe vs in the euill day.

10. A man may damne his own ſoule by too much liking of theſe things, the abuſe of them may witnes againſt men in the day of Chriſt: *Iam.* 5. 1. *& Philip.* 3. 18.

10. The loue of them is damnable.

11. In theſe things there *is one condition to all*; *as it falleth to the wiſe man, ſo doth it to the foole*, Eccleſ. 2. 14.

11. One condition to all.

12. All things are ſubiect to Gods vnauoidable diſpoſing: Let man get

12. God will diſpoſe.

get what hee can, yet God will haue the diſpoſing of it; and whatſoeuer God ſhall doe, it ſhall abide: To it can no man adde, and from it can no man diminiſh, *Eccl.* 3.1.

13. A man may want a heart to vſe them.

13. A man may haue all aboundance of theſe things, and yet not haue a *heart to vſe them*: *Euill is ſo ſet in the hearts of the ſonnes of men, and ſuch madneſſe cleaues vnto them*, that they cannot take the contentment of the things they haue; and ſo they be *worſe then an vntimely frut*, *Eccl.* 6.1,7. & 9.3.

14. *Euery day hath his euill*;

euill; and afflictions are so mingled with these outward things, that their taste is dayly marred with bitternesse, which is cast into them; no day without his griefe: and vsually the crosses of life are more, then the pleasures of liuing; so as *they that reioyce, ought to bee as though they reioyced not.*

14. The euils of life euer mingled with them.

15. Lastly, if all these considerations may not suffice, then remember, that *thou art mortall*; thy life is short, it *passeth as a dreame*, it is but *as a span long*, thy *daies are few and euill*; all these things are

15. Thou art mortall.

clogged wth a neceſſity of dying: Life was giuen thee with a condition of dying, *Geneſis* 47. 9. *Iob* 14. 1. thy life paſſeth like the winde: *Iob* 7. 7. Yea, our daies conſume like ſmoake, *Pſalme* 102. 3. *All fleſh is graſſe*, *Eſay* 40. 6. And hence ariſe many conſiderations deduced from this head of our mortalitie: For

Our mortalitie aggrauated by 4. conſiderations.

1. All thou haſt, is but the prouiſion of a Pilgrim.

1. All theſe things are but the neceſſaries of thy Inne: Thou art a *ſtranger*, and a *pilgrim*, and canſt enioy them but as a paſſenger; thou *canſt carry nothing out of this world*, *but in all points as thou cam'ſt into*

into the world, so must thou goe hence, Eccles. 5. 13, 14, 15.

2. The time, place, and manner of thy death is vncertaine, there is no time nor place, but man may dye in it; the Court, the Church, the Campe: yea the very wombe is not excepted. There is but one way to come into the world, but there are a thousand wayes to go out; and therefore the possession of all things is wonderfull vncertaine.

2. Thy death is vncertain.

3. When thou dieſt, all will bee forgotten, there is no more remembrance

3. When thou dieſt all will be forgotten.

of former things, nor ſhall there bee any remembrance of things which are to come, with thoſe that ſhall come after, *Eccleſ.* 1. 11. That which was, in the daies to come ſhall bee forgotten, 1. *Chron.* 2. 16. *Yea, a man ſhall bee forgotten in the Citie where he hath done right*, *Eccleſ.* 8. 10. For this very reaſon, *Salomon hated life*, *Eccleſ.* 2. 17.

4. Thy caſe in death, whether thou die with, or without iſſue.

4. When thou dieſt, thou ſhalt die either without iſſue, or leaue children behinde thee. If thou die without iſſue, how haſt thou beene infatuated in ſeeking theſe outward things

things with so much care and toile, and couldest *neuer say to thine owne soule, For whom doe I trauell, and defraud my selfe of pleasure? Thou gathereſt these things, and knoweſt not who ſhall enioy them, Eccleſ.* 4. 8. If thou die and leaue issue, thou maist be frighted and amazed with one of these things. For either thou maist *bee despised while thou liueſt, of those for whom thou endureſt sore trauaile, so as they that ſhall come after thee, doe not reioyce in thee, Eccleſ.* 4. 15, 16. Or else, thou maist leaue the fruit of thy

labours *to a foole*, or a wicked wretch. For *who knoweth, whether hee that ſhall rule ouer thy labours, ſhall bee a wiſe man or a foole?* This very conſideration made Salomon *hate all his labour, which hee had taken vnder the Sunne*; and hee went about to *make his heart deſpaire of all his labours*, that hee ſhould vſe al his wiſedome and knowledge for attaining of great things, and yet might be in danger to leaue all for a portiõ *to him, that hath not laboured in wiſdome:* & all this is vexation of ſpirit, *Eccleſ.* 2. 18. *to* 24.

Or

Or elſe, thou maiſt beget children, & thy riches periſh before thy death, and *then there is nothing in thine hand to leaue them*, *Eccleſ.*5.14.

CHAP. XI.

The miſeries of life, in reſpect of our ſelues.

THus haue we cauſe to be wearie of life in reſpect of GOD, the euill Angels, and the World. Now, if there were none of theſe to moleſt vs, yet man hath enough in him-

selfe to marre the liking of this present life. For

The causes in our selues why wee should not bee in loue with life, as

1. The remainders of corruption of nature.

1. The remainders of corruption of nature still lye like a poyson, a leprosie, a pestilence in thee, thou art vnder cure indeed, but thou art not sound from thy sore: thou art *Lazarus* still. This very consideration made *Paul* wearie of his life, when he cried out, *O wretched man that I am, who shall deliuer mee from this body of death!* *Romans* 7. And if in this respect wee be not of *Pauls* minde, it is because wee want of *Pauls* goodnes & grace. And this corrupti-

on

on of nature is the more grieuous, if we consider either the generalitie of the spreading the infection, or the incurablenes of it, or the ill effects of it.

Which is the more grieuous.

1. For the first, this is a Leprosie that spreads all ouer. There is no sound part in vs, our mindes, our memories, our wils, and affections; yea, our very consciences are still impure within vs, there is no good nature in vs in any one facultie of our soules, but there is a miserable mixture of vile infection.

1. Because it is spread all ouer vs.

2. Secondly, this is the

2. Becauſe it is incurable.

worſe, becauſe this is incurable. There lyeth vpon vs a very neceſſitie of ſinning, wee cannot but offend. Of the fleſh it was well ſaid, I can neither liue with thee, nor vvithout thee. The fleſh is an inſeparable ill companion of our liues, wee can goe no whither to auoid it, &c.

3

Thirdly, if we conſider but ſome of the effects of this corruption in vs, as

4. Effects of corruption of nature in vs

1. Ciuill warre within vs.

1. The ciuill warre it cauſeth in our ſoules, there is no buſineſſe can be diſpatched, that concernes our happineſſe, without a mutiny in our own hearts.

The

The fleſh is a domeſticall Rebell, that daily luſts againſt the Spirit, as the Spirit hath reaſon to luſt againſt the fleſh, *Gal.* 5. 17.

2. Secondly, the inſufficiency it breeds in vs for our Callings. The greateſt Apoſtle muſt in this reſpect cry out, Who is ſufficient for theſe things? Though Gods worke bee all faire worke, yet we ſee, that euery man is extremely burthened with the defects and miſtakings, and inſufficiencies, which befall him in his courſe of life.

2. Inſufficiencie for our Callings.

3. It workes a perpetuall

3. A ſtirring kinde of madnes.

all madneſſe in the heart of a man, in ſome reſpects worſe then that of ſome lunatikes: For they are mad at ſome times of the yeere, onely, or chiefly; but man is ſeldome, or neuer free frō this inward madnes of heart. *Salomon* ſaith, *The heart of the ſonnes of men is full of euill, and madneſſe is in their hearts while they liue, and after that, they goe to the dead.* Now this madneſſe appeares in this, that men can neuer bring their harts to a ſettled contentment in the things they enioy, but Death comes vpon them, before they

they know how to improue the ioy of their hearts in the blessings they enioy, whether Temporall or Spirituall. This vile corruption of nature diffuseth gall into al that a man possesseth; so as it marreth the taste of euery thing.

4. It fils our hearts and liues with innumerable euils; it ingenders, and breeds infinitely, swarmes of euill thoughts, and desires, and aboundance of sinnes in mens liues and conuersations, so as godly *Dauid* cries out; *Innumerable euills haue compassed me about, and I am not able*

4. Swarmes of euill thoughts & actions.

to

to looke vp. They were more then the haires of his head, therefore his heart failed him, *Psal*. 40. 12.

5. It is continually mad, to betray vs to Satan and the world, in all the occasions of our life.

6. It will play the Tyrant: if it get any head, and leade vs captiue, and giue wretched Lawes to the members: yea, euery sinne, which is the brat bred of this corruption, is like a fury to fright and amaze vs: there is a very race of diuels bred in vs, when Satan and the Flesh ingender together in vs.

2. And

2. And as wee are thus miſerable in reſpect of the remainders of corruption, ſo are wee in reſpect of the remainders of the puniſhment of ſinne vpon our ſpirits: Our hearts were neuer fully free, ſince the firſt tranſgreſſion, our minds are yet full of darknes; that euen godly men do ſeriouſly cry out, They are but as beaſts; they haue not the vnderſtanding of men in them: And in many paſſages of life they carrie themſelues like beaſts, *Prou.* 3. 3. *Pſal.* 139. *Eccl.* 3. 18. The ioyes of Gods preſence are for the greateſt

2. In reſpect of the remainders of the puniſhment of ſinne.

reſt part kept from vs: our conſciences are ſtill but in a kinde of priſon: when they goe to the ſeat of iudgement to giue ſentence in any cauſe, they come forth with fetters vpon their legs, as priſoners themſelues; beſides the many perſonall ſcourges light vpon our ſoules in this life.

3. If wee reſpect the condition of our bodies.

3. Laſtly, the very condition of our bodies ſhould not bee ouer-pleaſing to vs: our deformities, and infirmities, and the danger of further diſeaſes, ſhould tire vs out, and make vs account it

it no louely thing to *be present in the body, while we are absent from the* LORD. And thus of the miseries of our liues also. Now it remaines, that I should proceed to the second sort of contemplations, that is, those that *are removals*: namely such meditations, as take off the obiections, which are in the hearts of men.

CHAP.

Chap. XII.

Comforts against the paine of Death.

THere are in the minds of all men certaine *Obiections*, which if they could bee remoued, this feare of Death would bee ſtocked vp by the very roores. I will inſtance in ſome of the chiefe of them, and ſet downe the anſwers to them.

Ob. 1. Some men ſay they ſhould no bee afraid of death, conſidering the gaine

gaine of it, and the happineſſe after death, but that they are afraid of the *paine* of dying: It is the difficultie of the paſſage troubles them.

Sol.

For anſwere hereunto, diuers things would bee conſidered of, to ſhew men the folly of this feare.

Ten reaſons to ſhew the folly of mé in pretending the feare of the pain of death.

Firſt, thou likeſt not death, becauſe of the paine of it. Why, there is paine in the curing of a wound, yet men will endure it. And ſhall death doe ſo great a cure, as to make thee whole of all thy wounds and diſeaſes, and art thou ſo loth to come

come to the cure.

2. Secondly, There is difficulty in getting into a Hauen. Hadst thou rather bee in the Tempest still, then put into the Hauen?

3. Thirdly, thou likest not Death, thou saiest, for the paine of it: Why then likest thou life, which puts thee to worse paine? Men obiect not at the paines of life, which they endure without death. There is almost no man, but hee hath endured worse paines in life, then he can endure in death, and yet wee are content to loue life still: Yea, such is our folly, that whereas

whereas in ſome paines of life wee call for death to come to our ſuccours: yet when wee are well againe, wee loue life, and loath Death.

Fourthly, wee are manifeſtly miſtaken concerning death: For the laſt gaſpe is not death. To liue, is to die: For how much wee liue, ſo much we die; euery ſtep of life is a ſtep of death. Hee that hath liued halfe his daies, is dead the halfe of himſelfe: Death gets firſt our infancie, then our youth, and ſo forwards: All that thou haſt liued, is dead. 4.

Fifthly,

5. Fifthly, it is further euident, that in death there is no paine; it is our life, that goeth out with paine. We deale herein, as if a man after ſickneſſe, ſhould accuſe his health of the laſt paines. What is it to bee dead, but not to bee in the world? and is it any paine to bee out of the world? Were we in any pain before we were born? Why then accuſe wee death, for the paines our life giues vs at the parting? Is not ſleep a reſemblance of Death?

6. Sixthly, if our comming into the world bee with

with teares: Is it any wonder, if our going out be so too?

Seuenthly: Besides, it is euident that wee make the passage more difficult, by bringing vnto death a troubled and irresolute minde: It is long of our selues there is terrour in parting. 7

Eighthly, Consider yet more, the Humors of the most men. Men will suffer infinite paines for a small liuing, or preferment here in this world: Yea, we see souldiers for a small price will put themselues into vnspeakable dangers, and 8.

that

that many times at the pleasure of others that command them, without certaine hope of aduantage to themselues. Will men kill themselues for things of no valew; and yet be afraid of a little pain to bee endured, when such a glorious estate is immediately to bee enioyed in heauen?

9. Ninthly, Let not men pretend the paines of death, that is but a figge leafe to couer their little faith: For they will languish of the Gowte, or Stone, a long time, rather then die one sweet death with

with the easiest conditions
posible.

Tenthly, if none of these will perswade, yet attend, I wil shew thee a Mysterie: Feare not the paines of death: For first, Death is terrible, when it is inflicted *by the Law*; but it is easie, when it is inflicted *by the Gospell*: the *curse* is taken off from thee, thou art not vnder the Law, but vnder Grace: And besides, for this cause did Christ die a terrible and a cursed death, that euery death might bee blessed to vs. And further: God that hath greatly loued thee in

10.

1.

2.

3.

life, will not neglect thee in death. *Precious in the sight of the Lord, is the death of his Saints.* What shall I say against the terrour of death, but this Text of the Apostle? *Thankes be to God that hath giuen vs victory through Iesus Christ.* Hee hath pull'd the sting out of death: *O death, where is thy sting?* 1. Cor. 15. 55.

5. Lastly, thou hast the Spirit of Christ in thee, which will succour and strengthen, and ease thee, and abide with thee all the time of the combate. Why should we doubt of it, but that the godly die more

more easily then the wicked? Neither may wee gesse at their paine, but the pangs vpon the body: for the bodie may bee in grieuous pangs, when the man feeles nothing, and the soule is at sweet ease in preparing it selfe to come immediately to the sight of God.

Chap. XIII.

Comforts against the losse of the body in death.

OH! but in death a man is destroyed, he loseth *Ob. 2.*

his body, and it must bee rotted in the earth.

1. *Sol.* 1. It hath been shewed before, that *the separation of the soule from God*, is properly *Death*, but the *separation of the soule from the bodie*, is but *the shadow of death*, and wee haue no reason to bee afraid of a shadow.

2. 2. The body is not the man, the man remaines still, though he be without the body. *Abraham*, *Isaac*, and *Iacob*, are prooued to bee *liuing* still by our Sauiour Christ, though their bodies were consumed in the earth, and God was their

their *God* ſtill. It is true, Death ſeazeth on the bodie, but a Chriſtian, at the moſt, ſuffers, but *aliquid mortis*, a little of death.

Death is like a *Serpent*; the Serpent muſt eat duſt: now death therefore can feede vpon no more, but our duſt, which is the bodie, it cannot touch the ſoule: vvhereas wicked men ſuffer the whole power of death, becauſe it ſeazeth both vpon body and ſoule too, and in their caſe onely it is true, that death deſtroyes a man.

3. Grant that wee loſe the body in death, yet that 3.

ought not to bee terrible: for what the body is, it hath been before ſhewed. It is but *a priſon* to the ſoule, an *old rotten houſe*, or a *ragged garment*. It is but as the barke of a tree, or the ſhell, or ſuch like; now what great loſſe can there be in any of theſe?

4 4. This ſeparation is but *for a time* neither; we doe not for euer loſe the bodie, wee ſhall haue our bodies againe, they are kept ſafe for vs till the day of Chriſt. Our graues are Gods cheſts, and he makes a precious account of the bodies of his Saints, they

ſhall

ſhall bee *raiſed vp againe at the laſt day*: GOD will giue a *charge to the earth to bring forth her dead*, and make a true account to him, *Reuelation* the 20. And God hath giuen the aſſurance of this, not onely in his Word by promiſing it, but in his Sonne, *whom hee hath raiſed from the dead*. If any ſay, What is that to vs, that Chriſts bodie is raiſed? I anſwere, it is a full aſſurance of the ſafety, and of the reſurrection of our bodies. For Chriſt is our head. Now caſt a man into a Riuer, though all the bodie bee

vnder water, yet the man is safe, if the head bee aboue water. For the head will bring out all the bodie after it. So it is in the body of Christ, though all wee sinke in the riuer of death, yet our Head is risen, and is aboue water, and therefore the whole bodie is safe.

5 5. It should yet more satisfie vs, if wee throughly consider, that we shal haue our bodies againe much better then now they are. Those *vile bodies* wee lay downe in death, shall bee restored againe vnto vs *glorious bodies*, like the bodie

bodie of Christ now glorified, *Phillipians* 3. 21. And therefore death loseth by taking away our bodies; wee haue a great victorie ouer death. The graue is but a furnace to refine them, they shal come out againe *immortall and incorruptible.*

CHAP. XIIII.

The desire of long life confuted.

Ob. 3. OH! but if I might liue long, I would desire no more,

more, if I might not dye till I were fifty, or threescore yeeres old, I should be contented to dye then.

Sol. There are many things may shew the vanity and folly of men, in this desire of long life: For

9. Arguments to shew the vanity of men, in desiring to liue long.

1. If thou art willing to dye at any time, why not now? Death will bee the same to thee then, it is now.

2. Is any man angry and grieued when hee is at sea in a tempest, because hee shall be so quickly carried into the Hauen? Is he displeased with the wind, that will soone set him safe in the

the harbour? If thou beleeue, that death will end all thy miseries, why art thou carefull to deferre the time?

3. Till thy debt be paid, time will not ease thee, thy care will continue, and therefore thou wert as good pay at the first, if thou bee sure it must bee paid at all. 3.

4. In this world there is neither yong, nor old: When thou hast liued to that age thou desirest, thy time past will bee as nothing. Thou wilt fail expect that, which is to come, thou wilt be as ready to demand longer 4.

longer respite then, as now.

5. 5. VVhat wouldest thou tarry heere so long for? There will be *nothing new*, but what thou hast tasted: and often drinking will not quench thy thirst, thou hast an incurable Dropsy in thy heart, and those earthly things haue no abilitie to fill thy heart with good, or satisfie thee.

6. 6. VVouldest not thou iudge him a Sot, that mournes because hee was not aliue a hundred yeeres agoe? And thou art no better: thou mournest, because thou canst not liue a hundred yeeres hence.

7. Thou

7. Thou haſt no power of the morrow, to make it happie to thee. If thou dye young, thou art like one that hath loſt a Dye, with which hee might as well haue loſt, as wonne. 7.

8. Conſider the proportion of time thou deſireſt to thy ſelfe, reckon what will be ſpent in ſleepe, care, diſgrace, ſickneſſe, trouble, wearineſſe, emptineſſe, feare; and vnto all this adde ſinne: and then thinke, how ſmall a portion is left of this time, and how ſmall good it will doe thee. VVhat can that aduantage thee with ſuch mixtures of euill? 8.

euill? It is certaine, to liue long, is but to bee long troubled, and to die quickly, is quickly to bee at rest.

9. 9. Lastly, if there were nothing else to be said, yet this may suffice, that there is no comparison between *time* and *eternitie*. What is that space of time to eternitie? If thou *loue life*, why dost thou not *loue eternall life*? as was said before.

CHAP.

Chap. XV.

Of them that would liue to doe good.

Ob. 4. BVT I would liue long to doe good, and to do God seruice, and to benefite others by mine example. *Ob.* 4.

Sol. First, Search thine owne heart: it may be, this pretence of doing good to others, is pleaded onely, because thou wouldst further thine owne good: Thou would'st not seeke the publike, but to finde thine

Sixe reasons against their pretence that would liue long to do good, as they say.

thine owne particular.

2. 2. God that set thee to doe his work, knowes, how long it is fit for thee to bee at the same: hee knowes, how to make vse of the labours of his worke-men. He will not call thee from thy worke, till he be prouided to dispatch his busineſſe without thee.

3. 3. It may bee, if thou be long at thy worke, thou wouldeſt marre all; thy laſt workes would not bee ſo good as thy firſt; it is beſt to giue ouer, while thou doſt well, &c.

4. 4. If God will pay thee as much for halfe a day, as for

for the whole: art thou not so much the more to praise him?

5. It is true, that the best comfort of our life here, is in a religious conuersation: but thy Religion is not hindred by going to Heauen, but perfected: There is no comparison between thy goodnesse on earth, and that in Heauen: For though thou maiest doe much good here; yet it is certaine, thou dost much euill here too. 5.

6. Whereas thou perswadest thy selfe, that by example thou maist mend others, thou art much mistaken: 6.

taken: A thouſand men may ſooner catch the plague in an infected Town, then one be healed. It is but to tempt God, to deſire continuance in this infectious world, longer then our time; for the beſt way is to get farre from the contagion. If diuers freſh waters fall into the Sea, what doth that to take away the ſaltnes of the Sea? No more can two or three *Lots* reforme a world of *Sodomites*.

CHAP.

Chap. XVI.

Why men may not make away themselues, to be rid of the miseries of life.

Ob. 5. BVT then it seems by this, that it were a mans best course to cast away life, seeing so much euill is in life, and so much good to bee had in death. *Ob.* 5.

Sol. 1. I thinke, the most of vs may bee trusted for that danger. For though the soule aspire to the good to come, yet the body tends 1.

tends vnto the earth, and like a heauy clog weighes men downewards.

2. Against selfe-murther.

2. That is not the course, we must cast the world out of our hearts, not cast our selues out of the world. It is both *vnseemely*, and extremely *vnlawfull*. It is *vnseemely*; for it is true, wee ought willingly to depart out of this world, but it is monstrous base, like cowards to runne away out of the battaile. Thou art Gods souldier, and appointed to thy standing, and it is a miserable shame to runne out of thy place. VVhen Christ, the great Cap-

Captaine ſounds a retreat, then is it honourable for thee to giue place. Beſides, thou art Gods tenant, and doſt hold thy life as a Tenant at will: the Landlord may take it from thee, but thou canſt not without diſgrace ſurrender at thy pleaſure; and it is extreme ſlothfulneſſe to hate life, onely for the toiles that are in it. Secondly, and as it is vnſeemly, ſo it is *vnlawfull*, yea *damnable*. It is *vnlawfull*: for the ſouldier that runs away from his Captaine, offends highly: ſo doth the Chriſtian that makes away himſelfe: and therefore

therefore, the commandement is not onely; *Thou ſhalt not kill other men*, but generally, *Thou ſhalt not kill*, meaning, neither thy ſelfe, nor other men. Beſides, we haue no example in Scripture of any that did ſo, but ſuch as were notorious wicked men, as *Saul*, *Achitophel*, *Iudas*, and the like. Yea, it is *damnable*: for he that leaueth his worke before GOD cals him, loſeth it, and beſides, incurres eternall death. As the ſouldier that runneth away, dieth for it when hee is taken: ſo the Chriſtian that murdereth himſelfe,

himselfe, perisheth; I say, that murdereth himselfe, *being himselfe.*

Chap. XVII.

Why wee should not be troubled to part with our friends.

Ob. 6. Might some other say, I could more willingly dye, but mee thinkes it is greeuous vnto me to part with friends, and acquaintance, I cannot willingly go from my kindred, and my familiars, life is sweet in respect of *Ob. 6.*

of their presence, and loue, and societie.

Sol. It is true, that vnto some mindes this is the greatest contentment of life of any thing, but yet many things must be considered: For

1. 6. Reasons about parting with our frieds in death.

First, amongst a hundred men, scarce one can by good reason plead that, I meane, cannot say, that he hath so much as one sound friend in the whole world, worthy to be reckned, as the stay of his life.

2. Secondly, those, that can plead felicitie in their friends; yet what is it? one pleasing dream hath more in

in it, then a moneths contentment which can bee reaped from thy friends. Alas, it is not the thousand part of thy life, which is satisfied with delight from them.

3 Thou seest thy friends drop away from thee from day to day; for either they die, or they are so farre remooued from thee, that they are as it vvere dead to thee; and sith they are gone, who would not long to goe after them? 3.

4. The friends that are left, are not sure to thee: men are *mutable*, as well as *mortall*; they may turne to 4.

bee thy foes, that now are deareſt vnto thee: or if they fall not into tearmes of flat enmity, they may grow full and wearie of thee, and ſo, careleſſe of thee.

5. 5. If none of theſe would ſatisfie thee, yet what are thy friends on earth, to thy friends thou ſhalt finde in heauen? This is an anſwere beyond all exception.

6. 6. Laſtly, by death thou doeſt not loſe thy friends neither, for thou ſhalt finde them, and enioy them in another world to all eternitie; and therefore thou haſt no reaſon for thy friends

friends ſake to bee loth to dye.

Ob. 7. But might ſome one ſay, All my griefe is to part with my wife and children, and to leaue them, eſpecially in an vnſettled eſtate. *Ob.* 7.

Sol. 1. Haſt thou forgotten the conſolation that ſaith, *GOD will bee a father to the fatherleſſe, and a Iudge*, and a Protector *of the widowes cauſe*? He will relieue both the fatherleſſe and the widow, as many Scriptures doe aſſure vs, *Pſalme* 146.9. *&* 68.6. *Prou.* 15.25. *Sol.* 1.

2. Thou leaueſt them 2.

but for a time; God will restore them to thee againe in a better world.

3. Thou gainst the presence of God, and his eternall coniunction, who will bee more to thee, then many thousand wiues, or children could be. He can bee hurt by the losse of no company, that findeth God in heauen.

Chap. XVIII.

Why we should not bee sorry to leaue the pleasures of life.

Ob. 8. *Ob.* 8. But might some other say, My heart

heart is ſorely vexed, becauſe in death I muſt part with the pleaſures of life.

Sol. There are many things might quiet mens mindes in reſpect of this obiection: For thy pleaſures are either ſinfull pleaſures, or lawfull pleaſures: If they bee *ſinfull*, thou ſheweſt thy hatred of God by louing them, and heapeſt vp wrath vpon thine owne ſoule, by liuing in them. But ſay, thy pleaſures bee *lawfull* in themſelues: yet conſider,

Sol.

Fiue Arguments againſt the pleaſures of life.

First, that the paines of thy life are, and will bee greater both for number

1.

and continuance, then thy pleasures can be: No pleasure at once, euer lasted so long as the fit of an Ague.

2. 2. Thou forgettest, what end they may haue: For thy pleasures may goe out with gall. For either shame, or losse, or euill sicknes may fall vpon thee: or if not, yet thine owne heart will loath them; as they are *vanity*, so they will proue *vexation of spirit*: Thou wilt be extremely tyred with them.

3. 3. Thou art farre from giuing thy life for Christ, that vvilt not forgoe the super-

ſuperfluitie of life for him.

4. That in thy delights thou ſheweſt the greateſt weaknes, ſo as thou maiſt ſay of *Laughter*, *Thou art mad*, *Eccl.* 2. 2.

5. That death doth not ſpoile thee of pleaſures: For it bringeth thee to the *pleaſures*, *that are at Gods right hand for evermore*, *Pſal.* 16. *vlt.*

Chap. XIX.

Why wee ſhould not bee loth to leaue the honours of the world.

Ob. 9. *Ob. 9.* IF any other obiect, the lothneſſe to leaue his honours, or high place in the world: I may anſwer diuers things.

Sol. *Sol.* 1. Why ſhouldeſt thou be ſo in loue with the honours of this world, if thou but conſider how ſmall thy preferment is, or can be? the whole earth is, but as the full point or center, in compariſon with the

Fiue obſeruations about the honors of this world

the circumference of the whole world beſides. Now in true iudgement, it is almoſt impoſſible to diſcerne, how a man ſhould riſe higher in a Center. If thou hadſt all the earth, thou wert no more exalted, then to the poſſeſſion of a full point: a little ſpot in compariſon: and therefore how extremely vaine is thy nature, to bee affected with the poſſeſſion of Ieſſe, then the thouſand thouſand part of a little ſpot or point? 1.

2. Conſider ſeriouſly the thraldome, which thy preferment brings thee vnto: 2.

vnto: Thou canſt not liue free, but ſtill thou art fettered with the cares, and teares, and griefes, that attend thy greatneſſe. There is little difference between thee and a priſoner; ſaue that the priſoner hath his *fetters of iron*, and thine are *of gold*; and that his fetters binde his *body*, and thine thy *minde*: Hee weares his fetters on *his legs*, and thou thine on *thine head*; and in this thou art one way leſſe contented, then ſome priſoners: for they can ſing for ioy of heart, when thou art deiected with the cares and griefes of thy minde:

If

If thou hadſt a *Crowne*, it were but a *Crowne of thorns*, in reſpect of the cares it would put thee to, &c.

3. Say thou ſhouldeſt get neuer ſo high, thou canſt not protect thy ſelfe from the miſeries of thy condition, nor preſerue thy ſelfe in any certainty from the loſſe of all thou enioyeſt. If thou wert as high as the toppe of the *Alpes*, thou canſt not get ſuch a place, but the clouds, winds, ſtormes, and terrible lightnings may finde thee out, ſo as thou wouldſt account the lower ground to bee the ſafer place. 3.

place. Thou ſtandeſt as a man on the top of a pinacle, thou canſt not know, how ſoone thou maiſt tumble downe, and that fearefully.

4. 4. If thou ſhouldſt bee ſure to enioy thy greatnes of place in the world: yet thou art not ſure to preſerue thine honour: For either it may be blemiſhed with vniuſt aſperſions, or elſe ſome fault of thy owne may marre all thy praiſes: For *as a dead flye may marre a whole boxe of ointment: ſo may one ſinne, thy glorie, Eccl.* 10. 1.

5. Thou loſeſt not honour

nour by dying: for there are *Crownes of glory* in heauen, such as shall *neuer wither*, nor be *corrupted*; such as can neuer be held with care, or enuie, nor lost with infamie.

Chap. XX.

Why it should not trouble vs to part with riches.

Ob. 10. IF thou bee infected vvith the loue of riches, and that thou art loth to die, because thou wouldst not be taken from thy estate, and outward *Ob.* 10.

outward poſſeſſions; then attend vnto theſe conſiderations.

Sol. 1. Seuen motiues to leaue the loue of riches.

Sol. 1. Thou cameſt *naked into the world*; and why ſhould it grieue thee to *goe naked out of the world*?

2. Thou art but a Steward of what thou poſſeſſeſt: and therefore why ſhould it grieue thee to leaue, what thou haſt imployed, to the diſpoſing of thy maſter?

3. Thou haſt tried by experience, and found hitherto, that contentment of heart is not found, or had by abundance of outward things. If thou hadſt all the

Pearls

Pearls of the East, and wert Master of all the Mines of the West, yet will not thy heart be filled with good: by heaping vp of riches, thou dost but heape vp vnquietnesse.

4. *Riches haue wings*, thou maist liue to lose al by fire, or water, or thieues, or suretiship, or iniustice, or vnthrifty children, or the like. 4.

5. They are *riches of iniquity*. There is a snare in riches, and nets in possessions, thy gold and siluer is limed, or poisoned. It is wonderfull hard, and in respect of men, impossible for

for thee to bee a rich man, but thou wilt bee a ſinfull man, eſpecially if thy heart bee growne to loue money, and to haſte to be rich.

6. 6. Thou muſt leaue them once, and therefore why not now? Thou canſt not enioy them euer, and therefore why ſhouldeſt thou trouble thy heart about them?

7. 7. By death thou makeſt exchange of them for *better riches*, and ſhalt be poſſeſſed of a more *enduring ſubſtance*. Thou ſhalt enioy the *vnſearchable riches of Chriſt*, thou canſt neuer bee fully rich, till thou

thou get to Heauen.

Ob. 11. Might ſome one ſay, I ſhould not feare death, were it not, that I knowe not, what kinde of death I ſhall die: I may die ſuddenly, or by the hands of the violent, or without the preſence, or aſſiſtance of my friends, or the like. *Ob.* 11.

Sol. Sith wee muſt dye, it is the leſſe matter what kinde of death we dye; we ſhould not ſo much looke how wee dye, as whither we ſhall goe when wee are dead. *Sol.*

2. Chriſt dyed a curſed death, that ſo euery death might be bleſſed to vs. For hee

he that liues holily, cannot die miserably. He is *blessed that dieth in the Lord*, what kind of death soeuer it be.

Chap. XXI.

Shewing the cure of this feare of death by practise.

Hitherto of the way of curing this feare of death by meditation. It remaines now that I proceed to shew how the cure is to be finished, and perfected by practise. For there are diuers things to bee heeded by vs in our daily conuersation, wch serue exceedingly

7. Things that cure the feare of death in practice

dingly for the extinguishing of this feare, without which, the cure will hardly euer bee foundly wrought for continuance.

1. The first thing wee must frame our liues to for this purpose, is the contempt of the world: wee must striue earnestly with our owne hearts, to forgoe the loue of worldly things. It is an easie thing to bee willing to dye, when our hearts are clensed of the loue of this world. Wee must leaue the world, before the world leaue vs, and learne that lesson heartily, *To vse the world, as if wee vsed*

1. The contempt of the world.

vſed it not. Neither ought this to ſeeme too hard a precept. For *they that ſtriue for maſterie, abſtaine from all things, when it is but to obtaine a corruptible crowne:* how much more ſhould wee be willing to deny the delights of this world, and ſtriue with our natures herein, ſeeing it is *to obtaine an incorruptible crowne?* 1. *Cor.* 9. 24.

We muſt learne of *Moſes*, who brought himſelfe to it willingly, *to forſake the pleaſures of Egypt, and to chuſe rather to ſuffer affliction with Gods people, then to be called the ſonne of* Pharaohs *daugh-*

daughter, Hebr. 11. 26.

How the contempt of the world may be wroght in vs.

And to this end wee ſhould firſt reſtraine all needleſſe cares, and buſineſſe of this world, and *ſtudy ſo to be quiet, as to meddle with our owne buſineſſe*, and to abbridge them into as narrow a ſcantling, as our Callings will permit. Secondly, wee ſhould auoid, as much as may be, the ſocietie with the fauourites and minions of the world, I meane ſuch perſons, as admire nothing but worldly things, and know no other happineſſe then in this life: That ſpeake onely of this world, and commend nothing,

nothing, but what tends to the praiſe of worldly things, and ſo to the intiſing of our hearts after the world. And withall, wee ſhould ſort our ſelues with ſuch Chriſtians, as practiſe this contempt of the world as well as praiſe it, and can by their diſcourſe, make vs more in loue with heauen.

3. 3. Thirdly, we ſhould daily obſerue, to what things in the world our hearts moſt runne and ſtriue with GOD by prayer, to get downe the too much liking, and deſire after theſe things.

4. 4. Fourthly, wee ſhould daily bee pondring on

on theſe meditations, that ſhew vs the vanitie of the world, and the vileneſſe of the things thereof. Thus of the firſt medicine.

2. Secondly, we muſt in our practiſe, ſoundly mortifie our beloued ſinnes: our ſinnes muſt die, before we die, or elſe it will not bee well with vs. The *ſting of death is ſinne*, and when we haue pull'd out the *ſting*, we need not feare to entertaine the *Serpent* into our boſome. It is the loue of ſome ſin, and delight in it, that makes a man afraid to dye, or it is the remembrance of ſome foule euill paſt,

2. The mortification of beloued ſins.

past, which accuseth the hearts of men: and therefore men must make sure their repentance, and iudge themselues for their sinnes, and then they neede not feare Gods condemning of them. If any aske mee, how they may know when they haue attained to this rule, I answer, When they haue so long confessed their sins in secret to God, that now they can truely say, there is no sinne they know by themselues, but they are as desirous to haue God giue them strength to leaue it, as they would haue God to shew them grace to forgiue

How we may know when sin is mortified.

forgiue it. He hath ſoundly repented of all ſinne, that deſires from his heart to liue in no ſinne. And vnto this rule I muſt adde the care of an vpright and vnrebukeable conuerſation. It is a maruellous encouragement to dye with peace, when a man can liue without offence, and can iuſtly plead his integritie of conuerſation, as *Samuel* did, 1. *Sa.* 12. 3. and *Paul*, *Act.* 26. 26, 27. and 2. *Cor.* 1. 12.

3. Thirdly, *aſſurance* is an admirable medicine to kill this feare; and to ſpeak diſtinctly, wee ſhould get the aſſurance firſt of Gods

3. Aſſurance.

fauour, and our owne calling and election. For *hereby an entrance will be ministred into the heauenly kingdome*, and therefore haue I handled this doctrine of the Christians assurance, before I meddled with this point of the feare of death. *Simeon* can die willingly, when *his eyes haue seene his saluation*. Feare of death is alwaies ioined with a weak faith, and the full assurance of faith, doth maruellously establish the heart against these feares, and breeds a certaine desire of the comming of Christ. *Paul* can be *confident* when he is able to say,

ſay, *I know whom I haue beleeued, and that he is able to keepe that which I haue committed to him*, 2.Tim.1.12.

Beſides, wee ſhould labour to get a particular knowledge and aſſurance of our happineſſe in death, and of our ſaluation. We ſhould ſtudie to this end, the Arguments that ſhews our felicitie in death: And to this purpoſe it is of excellent vſe to receiue the Sacraments often: For Chriſt by his Will bequeathed Heauen to vs, *Ioh.* 17. and by the death of the Teſtator this Will is of force, & is further daily

ſealed vnto vs, as internally by the Spirit, ſo externally by the Sacraments.

Now if wee get our Charter ſealed and confirmed to vs, how can we be afraid of the time of poſſeſſion? He is feareleſſe of death, that can ſay with the Apoſtle; *whether I liue or die, I am the Lords*, Rom. 14. 8.

4. The ſetting of our houſes in order.

4. That charge giuen to *Hezekiah*, concerning the *ſetting of his houſe in order*, Eſay 38. is of ſingular vſe for this Cure: Men ſhould with ſound aduice ſettle their outward eſtates, and diſpoſe of their world-

ly

ly affaires, and according to their meanes, prouide for their wife and children. A great part of the feare and trouble of mens hearts is ouer, when their wils are diſcreetly made: but men are loth to die, ſo long as their outward eſtates are vnſettled, and vndiſpoſed. It is a moſt prepoſterous courſe for men to leaue the making of their Wils to their ſickneſſe; For beſides their diſabilities of memories or vnderſtanding, which may befall them, the trouble of it breeds vnreſt to their minds, and beſides, they liue all the time in

neglect of their dutie of preparation for death.

5. To make friends with riches.

5. VVe may much help our selues by *making vs friends with the riches of iniquitie*: wee should learne that of the *vniust Steward*, as our Sauiour Christ sheweth, since we shall bee *put out of the Stewardship*, wee should so dispose of them while we haue them, that when we die, *they may receiue vs into euerlasting habitations*, *Luke* 16. An vnprofitable life is attended with a seruile feare of death.

6. A frequent meditation of death.

6. It would master this feare, but to force our selues to a frequent meditation

tation

tation of death: To learne to *die dayly*, will leſſen, yea, remoone the feare of dying: Oh this *remembring of our latter end*, and learning to *number our dayes*, is an admirable rule of practice: It is the forgetfulnes of death, that makes life ſinfull, and death terrible, *Deut.* 32. 19. *Pſal.* 90. 12. *Lam.* 1. 9. And we ſhould begin this exerciſe of meditation betimes; *Remember thy Creator in the daies of thy youth*, *Eccl.* 12. 1. This is that is called for, when our Saujor Chriſt requires vs, and all men, ſo *to watch*: and herein lay the praiſe of

the *fiue wise Virgins*, Math. 25. 3. Thus *Iob* will *waite, till the time of his change come*, Iob. 10. 14. And of purpose hath the Lord left the last day vncertain, that we might euery day prepare. It were an admirable method, if we could make euery day a life to beginne and end, as the day begins, and ends.

7. Hearty Prayer for this thing.

7. Lastly, because yet we may finde this feare combersome, and our natures extremely deceitfull: there is one thing left, which can neuer faile to preuaile as farre as it is fit for vs; and that is heartie prayer to God

God for this very thing. Thus *Dauid* prayes, *Psal.* 39.4. and *Moſes*, *Pſa.* 90.12. and *Simeon*, *Luke* 2.32. And in as much as *Chriſt dyed for this end, to deliuer vs from this feare*, we may ſue out the priuiledge, and by prayer ſtriue with God to get it framed in vs: It is a ſuite GOD will not deny them, that aske in the name of Chriſt, becauſe it is a thing that Chriſt eſpecially aymed at in his owne death.

To conclude then: wee haue proued, that it is poſſible to bee had, and moſt vncomely to want it; and

likewise the way hath been shewed, how both by meditation and practise, this Cure may bee effected: If then it bee not wrought in any of vs; wee may heere finde out the cause in our selues: For if wee would hereby be soundly aduised and ruled, we might attain to it all the daies of our life, to sing with the Saints that triumphant song, mentioned both in the Old and New Testament: *Oh death, where is thy sting? Oh hell, where is thy victory? Death is swallowed vp into victory: so as wee are now the conquerours through him that loued vs;*

vs, and gaue himselfe to death for vs: euen Iesus Christ the righteous: to whom with the Father, and the Holy Ghost, be all praise in the Churches, throughout all ages for euer. *Amen.*

FINIS.